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THEOLOGICAL SCHOOL
IN
CAMBRIDGE.

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Isaac Mansfield

O

A PLEA
FOR
FRIENDSHIP AND PATRIOTISM ;

IN

TWO DISCOURSES,

PREACHED AT FIRST CHURCH, IN BOSTON,

ON LORD'S DAY, 27 MARCH,

AND

ON THE ANNUAL FAST, 7 APRIL,

M D C C C X I V.

Joseph M. Keane

"As bees mixed nectar draw from fragrant flowers,
"So men from Friendship, *wisdom and delight*.
"Heaven gives us friends to *bless the present scene* ;
"Resumes them, to *prepare us for the next*."

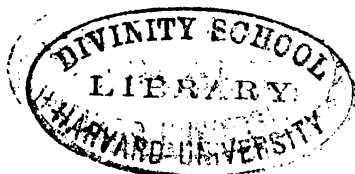
YOUNG, Night II. 471. and IX. 387.

..... "When was public virtue to be found
"Where private was not ? Can he love the whole
"Who loves no part ? He be a nation's friend
"Who is in truth the friend of no man there ?
"Can he be strenuous in his country's cause
"Who slights the charities, for whose dear sake
"That country if at all must be beloved." COWPER, Task, V. 502.

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1814.



THESE SKETCHES ARE DEDICATED
TO THE RELIGIOUS SOCIETY
WORSHIPPING IN CHAUNCY PLACE, BOSTON,
WITH MUCH RESPECT AND AFFECTION ;
IN ACKNOWLEDGMENT OF
THEIR OFTEN EXPERIENCED CANDID ATTENTION
AND KIND COURTESIES.

Joseph McKean.

NOT without strong reluctance, does the writer yield up these discourses. The wishes of numbers, who are entitled to highest consideration, have been urged in a manner, which he could not resist. Among many expressions of regard, too flattering to be repeated, the following had decisive effect. "In making this request, we think we are not actuated by any improper political bias, nor by any other than a high sense of the value and usefulness of these discourses. Extremely desirous of preserving them in a more durable form than manuscript; we wish to have them in our families, and to leave them to our CHILDREN." Some friends, in whose judgment confidence is reposed, have united in a similar opinion of their good tendency. Cordially reciprocating all the friendly sentiments of the address, and disposed to give to the HEARERS and their FAMILIES some memorial, however feeble, of his sincere gratitude; he has controlled objections otherwise insuperable: and consents to the multiplication of copies of what was composed very rapidly, amid many pressing engagements; and from utter want of leisure, cannot receive a thorough revision. Probably some will perceive a few slight alterations, and several omissions.

THE PLEASURES, BENEFITS, AND OBLIGATIONS
OF CHRISTIAN FRIENDSHIP.

SABBATH AFTERNOON, XEVI. BRIDGE.

DEUTERONOMY XIII. 6.

"Thy Friend, which is as thine own soul."

THE revelation, which God in his infinite wisdom and grace has been pleased to bestow on his rational offspring, confirms and sanctions all the deductions of sound reason. It unfolds many truths, which the human understanding could not have discovered ; it prescribes many duties which this never had, and never would have taught. It has defined with certainty, what was doubtful ; limited, what was vague ; corrected, what was mistaking ; rectified, what was erroneous, in the

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schemes of human moralists. Supplying their innumerable defects, it purifies and refines them from the infirmity and corruption with which most or all were deeply tinctured. But it does not annul, what in them was useful and important ; it does not repeal, what was of real obligation ; it does not condemn, what was innocent or safe.

These remarks may be applied, as far as admitted to be just, in vindication of FRIENDSHIP. This has been represented, as one of the " fictitious virtues, which have really no intrinsick merit in them, and are totally incompatible with the genius and spirit of the christian religion."* It cannot be uninteresting or unuseful to examine the justice of this sentence, preparatory to the main object of the present discourse ; which is, to treat of the innocent pleasures, the important benefits, and sacred obligations of true friendship. We have all probably formed its tender attachments ; most of us fondly cherish them, as

* "*A View of the Internal Evidence of the Christian Religion*": by Soame Jenyns, esq.—Works, Lond. 8vo. 1790, vol. iv. pp. 290. See *Præp.* III. p. 34, 35, 40, 41. Shaftesbury, whose fine powers were unhappily exerted against the cause which the other would defend, has adduced the supposed origin of this virtue as a capital defect in the code of evangelical ethics. Characteristicks, t. p. 93, &c.

allowed by duty, while we feel, that they promote our happiness. But precious as is this sentiment, dear as are the delights which it bestows; closely entwined as it is around our hearts, yet if it be *a plant which our heavenly Father hath not planted*, it must be rooted up. If found to interfere with allegiance to our Divine Redeemer, incorporated as it may be with our inmost soul, it must be torn thence, whatever violence the effort may demand, whatever anguish the separation may inflict. Costly as the sacrifice may prove, it must be still made, and made willingly. Be it the *right hand*? If in rebellion to Jesus, and his law, *cut it off!* The *right eye*? If it rove in indifference, or flash in hostility to HIM, *pluck it out!* Let no love, alien from Him, be cherished; no sentiment, disapproved by Him, be indulged; no action or enjoyment, unauthorized by Him, be allowed.

What is to be understood by the FRIEND, who is as our own soul? They who undervalue friendship, attempt to justify their censure, by confounding it with the excesses, by which it is sometimes accompanied or followed. The exclusion of this, from the class of real and important virtues, must be chiefly

predicated on a partial definition. The argument begins with a begging of the question. Admit that it is **"narrow and confined, and appropriates that benevolence to a single object, which is commanded to be extended over all ;"* allow that *"alliances in parties, factions, and interests are its usual parents ;"* and who will withhold assent from the inference, that it is *"mischievous and criminal, and consequently forbidden by our pure and holy religion."* But we solemnly protest both against the premises and the conclusion. It must be granted, indeed, that like every good it may be, and often is, abused ; that, like filial, and fraternal, and conjugal, and parental affection, it may be indulged to a criminal extreme. As *"the perversion of the best things is most pernicious,"* its excess may tend to produce some of the evils alleged ; still it is believed and contended that, in itself, it is innocent ; in its effects, beneficial ; and that, while consonant to the nature, wants, and interests of man, it is abundantly supported and sanctioned, if not by direct injunctions, yet by numerous implied commendations, and the highest examples, in the scriptures both of the Old and New Testament.

* *Jeanes, p. 40, 41.*

To avoid the mistake, which its eloquent accuser appears to have committed, of giving a definition accommodated to his particular view ; it is safest to recur to the standard authorities. They, who have no purpose to subserve, but whose only object is to give information of the legitimate and established meaning of words, describe it—"The state of minds united together by mutual benevolence ; the highest degree of intimacy ;" "The connexion with those whom we love and esteem above others ; to whom we impart our minds from a confidence of their integrity and good will." "The cleaving of our affections to all with whom we have frequent pleasing intercourses, with mutual obligations, is the foundation of friendship, which yet cannot subsist long, but among the *crispi religiosi*."†

Is not such a union allowable ? It seems evidently dictated by the constitution and necessities, desires and tastes of human beings. Man is weak, and needs help. Absolutely

† *Salutatio Seneca, Diogenes, Walker, Sheridan.*

† Cruden's Concordance, *Friend*.

† Hartley, David, "Observations on Man," &c. 4to. Lond. 1791. pp. 754. *Philos. Prop.* 169, p. 186.

and totally dependent in infancy, without the care of the best earthly friend, the little animal would inevitably perish. Fostered and nurtured by maternal affection and care ; guarded and guided by the partner, on whom devolves the joint solicitude and toil and happiness of education, the child is preserved. The body advances in vigour, and is trained to habits of salutary exercise and useful labour. The mind—the ethereal, immortal part, is directed to a right exertion of its noble faculties, learns to employ its vast capacities ; and thus is matured the intellectual and moral man. Thrown on the protection, and help, and regard of connections at the commencement of this probation, man during its continuance finds great occasion for assistance from others. Strong inclinations concur, with all the estimates of duty and calculations of interest, to lead us to form associations with one another. We thus extend the pleasures and benefits, which flow from the relations of consanguinity. These voluntary compacts are of various degrees of closeness and tenderness ; and as various, are the obligations which they impose, the blessings they confer. They are not to be allowed to interfere with

each other, nor with the higher duty of general benevolence. Nay :—they are all to be so regulated as to cooperate with this, which is as emphatically as justly termed, *the royal law of love*. When rightly formed and controlled, they promote, they perfect one another ; and, at the same time, strengthen the principle of universal good will. Of the virtues, even in a better and sublimer sense, and with as exact truth as of the sciences, it may be averred, “ they have a common bond of alliance.” The good child is prepared to be a good sister or brother, and friend, and neighbour, and member of civil society ; and also to cherish all right dispositions towards the whole family of the Common Father—towards every subject of the Universal Sovereign. The social and publick virtues do indeed grow naturally from domestick feelings, indulged and improved aright. Fidelity in family attachments, leads to the same virtue in friendly connexions. These invigorate the affections, which a good man will cherish for the community to which he belongs ; and they all prepare for a right estimate of the claims of mankind on his regards. The pretended love of the whole is a self delusion,

or an imposition, when professed by such, as do not cherish all due love of the parts. Do you look for publick spirit in the man who neglects private obligations? Do you find the bad son a good citizen, the false friend a true patriot? Do those who forego the sympathies of kindred and friendship, prove, though they pretend, that they are more benevolent than those, who, while they strive to honour all men, indulge and avow a special love for the brotherhood.

No! friendly and social attachments, as they are right, so they aid, not impede, more extensive charities. As man is disposed and compelled to have recourse to those for enjoyment and help: so to these he has imperative calls. Separated from others, he cannot be happy, he is not virtuous. If the secluded being do not sink into the obscurity of selfishness, nor rankle with misanthropy; if he be not darkened with superstition, nor debased by sensuality; still he may not fulfil in extent the great purposes of his probation. Insulated from the converse and the cares of so:

* A coincidence was noticed after the delivery, between this and the lines which are used as a motto, from COWPER, that holdest and sweetest of mortal bards, to whom justly belongs, with the warmest admiration for genius, and learning, and virtue; the highest praise, that he felt "no line, which, dying, he would wish to blot."

cial life, no one can be so useful, or discharge with such effect, the requirements of Reason and Religion, as when acting and suffering with his fellows, in the various relations of kindred, friendship, affection, and country.

Thus required by the constitution and condition, agreeable to the feelings, honourable to the character of rational creatures as is friendship ; let us ascertain the consent or injunctions of revelation respecting it.

It was conceded, that this might not be the subject of any positive command of christianity. But if this negative argument were admitted as decisive, it might be found to prove too much. Many other allowable and incumbent affections might be included in a sentence of rejection, which was predicated only on the omission of an absolute enforcement of them. Perhaps the great law of self preservation, would be found to rest chiefly, if not solely, on its connexion with the very existence of society ; and on the exhortations to temperance, industry, and other personal virtues, which operate to this effect, and involve its obligation. The former covenant unequivocally authorizes and requires the affection under consideration. Being of a moral

nature, if not rescinded, nor positively censured by our Lawgiver, is not the presumption strong, almost to certainty, that it is binding on us ? The question being chiefly in regard to our dispensation, multiplied quotations will not be sought from that of the ancient church. The context most plainly conveys permission and approbation of friendship. The close intimacy to which some may be admitted, even a union like that which subsists between soul and body, not only is not reproved as criminal, but is named in connexion with the fraternal, and filial, and conjugal relations ; and the only caution is against the enticement to sin, which either might occasion. “ If thy brother, or thy son, or thy daughter, or the wife of thy bosom, or thy friend, which is as thine own soul, entice thee, saying, Let us go after other gods—thou shalt not consent unto him, nor hearken unto him, neither shall thine eye pity him, neither shalt thou spare him, neither shalt thou conceal him.” The natural and obvious inference is, that the love of friends is as justifiable, as of domestick connexions ; that its influence is as strong or stronger ; that the perversion of this influence is as cautiously to be watched and resisted.

Throughout the historical books are interspersed allusions to the firmest and most devoted friendships. Who does not remember the mutual attachment, thus exquisitely described ; " The soul of Jonathan was knit with the soul of David ; and Jonathan loved him as his own soul. Then Jonathan and David made a covenant, because he loved him as his own soul." What eye but has glistened at the plaintive elegy ; " They were lovely and pleasant in their lives, and," O happy friends ! " in their death they were not divided." " I am distressed for thee, my brother, very pleasant hast thou been unto me ; thy love to me was wonderful, passing the love of women." In the sacred poets and prophets are many direct precepts, or plain intimations, favourable to such connexions. The wisest of men has this, among other similar exhortations ; " Thine own FRIEND and thy father's friend, forsake not." He says, " A FRIEND loveth at all times ; and there is a FRIEND, that sticketh closer than a brother." But one infinitely *greater than* Moses or *Solomon, is here !* Jesus Christ did not interdict his followers the enjoyments and benefits of friendship. Again and again he speaks, in

his parables, of those in this relation, without any express or implied censure of their special regard. To one whom he had liberated from the *legion of unclean spirits*, he said, "Go home to thy FRIENDS, and tell them what great things the Lord hath done for thee." Why should this gracious consideration of the delight which would be experienced by others, from the recovery of this demoniack, be limited to the circle of family? Extend it, and it is illustrative of the condescending interest which the Saviour, in his human nature, felt in the joys of friendship. But, if a doubt exist on this head, it must be put to rest by his tender expression to the disciples, respecting Lazarus; "OUR FRIEND *sleepeth.*" View him at *the grave*, where the *Jews* seeing that *he wept*, said, *behold how HE LOVED him.* Hear what the BELOVED DISCIPLE says of his regard for the family of this favoured FRIEND: "Jesus LOVED Martha, and her sister, and Lazarus." Above all, attend to his pathetick appeal respecting the purity and degree of his benevolence for mankind; "Greater love hath no man than this, that a man lay down his life for his FRIENDS;"

and dismiss the allegation, that his gospel gives no countenance to private friendship.

The second general head was, to treat of the pleasures, benefits, and obligations of true friendship. Who doubts—who has not experienced—the satisfactions and advantages of this union of soul? In the sunshine of prosperity, we look eagerly round for some kindred spirit, to whom the bright and mellow colouring of the landscape may be pointed out. The heart, that beats high with hope, or is light with happiness, pants to impart of its joy to some other that harmonizes with its sentiments. Excitement to duty, as well as participation of delight, is found in friendly intercourse. Few considerations, subordinate to the highest and best motives, desire for the favour of God, and respect for his sovereign authority, are more influential in exciting and maturing good dispositions and habits, than desires for the friendship of the wise and virtuous among our fellow mortals. Few means are more productive of right sentiments and good actions, than the example and approbation of the excellent. As vice is proverbially contagious, there is also an important influence exercised by virtue. This is almost without

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limitation, when to the common claims of a good example is superadded the consideration, that this pattern is set, this model exhibited, by one whom we glory in esteeming, and whose esteem is essential to our enjoyment.

When calamities threaten or oppress, how encouraging is the presence, how valuable the support, of a friend.* By his kind assistance, perplexity is unravelled, doubt is relieved, despondence is cheered. The well known accents of sincere regard, proceeding from the soul, reach the soul. In the lassitude of confinement, during the wasting of disease, amid the anguish of decay, its gentle hand can calm the throbbings of an aching head, and quiet the tumults of a bursting heart. While the bed of decline is made smooth and soft, when prepared by its skill ; its kind offices " can minister to a mind diseased"—its almost magick power strew some poppies over the pillow of distraction. Nothing besides religion can contribute to patience and serenity, comparable to genuine friendship. And how tenfold potent are the appeals to conscience, how irresistible the call to *seek unto the God of mercy*, when both blend in

* " A faithful friend is the *medicine of life* ; and they that fear the Lord shall find him." Ecclesiasticus vi. 16.

the counsels of wisdom. To the mourning, no solace but piety can compare with sympathy : combined, they may charm to peace the soul, that is wrung with the agony of bereavement. Their soothing consolations, or more soothing silent participation, can hush the rising sigh, repress the convulsive sob. The tear, which they wipe away, falls with continually decreasing bitterness. The gloom, which their presence relieves, is soon made less obscure : a pleasing glimmering of hope breaks through the dark cloud ; and faith pours its full effulgence through the vista that opens into eternity.

Such are a few of the plainest and most palpable pleasures and comforts of true friendship. In order that it be in the highest degree instrumental to such vast benefits, and subserve these important purposes, it must be founded on the basis of piety, cemented by the principles of virtue. While cherished for the social delights it imparts, the favourable influence it exerts, and the solace it furnishes ; never let it be forgotten that it involves momentous obligations.

These would afford abundant materials for a long discourse. The qualifications of a

true friend, the qualities both of mind and heart indispensable and desirable, in one who is to become *as our own soul*, might here be advantageously considered. The caution requisite in commencing a connexion so intimate and so important ; the permanency which should attach to it, when judiciously formed ; these and various other particulars of a similar kind, must be waved ; and something offered on the peculiar duties of friendship. The few hints that can alone be given may be included under the comprehensive requisitions of sincerity with fervour, and fidelity with tenderness.

Sincerity is an essential principle of every virtue ; one of the cardinal points of a benevolent and pious character. In friendship it is vital. Here can be no compromise or accommodation with policy or cunning : without real unfeigned affection, it is nothing. The good will, which is satisfied with general wishes for the comfort or prosperity of those around us, has no claim to the sacred name of amity. The cold assurances of ceremony, the empty forms of civility, are to be understood but as the currency of general intercourse. At the hollow pretensions of the

flatterer, and the smooth subtlety of the sordid hypocrite, the heart sickens with disgust, revolts with indignation. The true friend is *as thine own soul* : his regard as sincere, his attachment as ardent, his solicitude as great, as that which each may and ought to cherish for self. How does, or rather how should, this instinctive affection operate in reference to the individual ; be that, as far as it can be applied, the standard of the love that is cherished for our other selves. They deserve not to be or to have friends, who do not with eager and unwearied zeal strive to advance their intellectual, and moral, and religious character.

Understanding is the grand prerogative of man ; and by the superiour degree in which it is cultivated is a man distinguished above his fellows. The bountiful Creator has conferred no gift either to be slothfully *hid in the earth*, or prodigally *wasted* in riot. Every *talent* is to be *occupied* ; every *portion of goods* to be improved. He will demand an *account* of our *stewardship*. All are bound, according to their several advantages and capacities to improve the faculties of the mind, as well as the powers of the body, and the affections of the heart. Their enlargement

conduces to the true dignity and pure felicity of an immortal nature. This elevation and enjoyment let us diligently seek for ourselves and our friends ; and for the attainment, joint efforts are in some respects more favourable than solitary toil. There is a glow in united inquiries, which is most favourable to their easy pursuit and successful result. *As iron sharpeneth iron, so does a man the ingenuity as well as the countenance of his friend.* The communication of the progress gained, and purposes contemplated ; of the difficulties encountered or overcome ; of the discoveries made or expected ; these and many other incitements and facilities arise from co-operation. They furnish to friends motives for seeking, and advantages for securing, each other's improvement in wisdom.

Valuable however as is this mental culture, there is another, of far higher worth and more solemn obligation, the culture of the heart. All may not have the power or means to attain any eminent rank in the acquisitions of the understanding ; but in purity and expansion of the affections, in the amiable and gentle graces of a kind temper, and a generous sensibility, and an enlarged philanthropy, all

may and ought excel. To cherish these in our own souls, to promote and strengthen them in the souls of our friends, let no anxiety be thought too great, no desire too vehement, no exertions too severe.—On these, far more than on talents or learning, does the permanency of esteem as well as the tenderness of attachment depend. These are *the weightier matters of God's law*, compared with which science, literature, and arts, valuable and beautiful as they may be, are but the fading flower, the perishing herb. “Whether there be TONGUES, they shall cease; whether there be KNOWLEDGE, it shall vanish away; but CHARITY never faileth.” Love to God and love to man are of eternal and intrinsic value; learning, but as it subserves these, is worthless; if it impede these, by the pride it often generates; if it interfere with their exercise, by transferring, as it sometimes does, the homage to the idol reason, it is far worse than useless. The growth of goodness then, let us seek and secure. This must be *done*, and *the other not left undone*.

The crowning mark, of sincere and fervent attachment among friends, remains to be con-

sidered. They are to seek not only the promoting of the intellectual and moral character of each other, but their saving acquaintance with true religion. On evangelical piety only can a consistent morality be erected. *The fear of the Lord* as it is *the beginning*, so is it the consummation of genuine *wisdom* and virtue. While we love to *take sweet counsel*, with those who are *to us as our own souls*; let us above all delight to *go to the house of God in company*, and to sit down together at the table of CHRIST. Be our most solicitous effort, our most importunate prayer, that our friends be the friends of our Saviour, that "they believe in Him to the saving of their souls," that "their faith work by love and overcome the world." Thus "walking in all the commandments and ordinances of the Lord blameless, truly our fellowship will be with the Father and with his Son Jesus Christ." Thus we may indulge the hope, and *hold fast the confidence*, and *the rejoicing of the hope firm unto the end*, that death will not be the final severing of the ties which connect our affections and hearts as one.

To the improvement, and, as far as is attainable, to the perfection of one another, *in*

all these respects, the tender fidelity which was named, as another primary obligation of friendship, will prove a powerful auxiliary. *All that are in this tabernacle do groan being burdened with sin*, and assailed by temptation ; suffering under infirmity, prone to transgression. Until the reign of righteousness shall commence, one indispensable office of earthly friendship must be, to watch with faithful care over those whom it embraces. Here, as before, the enquiry crowds on the mind : how should each frail mortal, with "this body of sin and death," "keep the heart with all diligence ;" "watch and pray not to fall into temptation" ? How should we explore every recess of the soul, to detect remaining corruptions, and scrutinize every thought and way, to ascertain the *iniquities* that still *cleave to us* ? So too should each with fidelity examine, with tenderness but justice reprove, the faults and sins of his other self. Thus mutually watching over one another, the cognizance of conscience, the vicegerent of heaven, over the heart and life, is as it were doubled. Another judge of character is secured ; with the immense benefit of a

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decision from a tribunal not indeed remote from any influence of affection, but not under so controlling a bias from self-love, as our own judgment. Mistakes in conduct, long indulged, become habitual ; errors in opinion, long cherished, become deep rooted. We discern them with greater difficulty, we canvass them with more complacency, than would another. Here then is one most important service, one most kind office of the friend ; to point out with scrupulous exactness every foible that violates the decorum, or lessens the usefulness, or impairs the dignity of a rational being ; still more to mark and reprobate whatever is a failure of duty, or verges towards guilt. They who thus probe us to the quick, not to inflict suffering or display skill, but to convince and to heal, these are our benefactors indeed. “ Faithful are the wounds of a friend.” “ Let the righteous smite me, it shall be a kindness, and let him reprove me, it shall be an excellent oil, which shall not break my head.”

If the subject now discussed, appear of less magnitude, than those on which it is usually my effort to engage your attention ; still

it is hoped, that it will not be regarded as unuseful, especially to the younger part of those to whom it is addressed. Be exhorted to examine the views given, from time to time, of the great doctrines and the momentous duties of our holy religion, by the unerring *oracles of God*. There too you are desired to look for the sublimest maxims, and most captivating patterns, of all the social virtues. It is peculiarly congenial to your susceptible age, to ponder on the precepts and examples which enforce and illustrate the nature and operation of friendship. To the gospel you are referred for information, what is its pure and spotless form. Of this, as of every possible excellence, JESUS has given a perfect model. To remind you of what was before mentioned, respecting the happy family at Bethany, might suffice to justify this remark. But allow me to ask you particularly to notice the more explicit and more affecting illustration he gave, in the prospect and under the sufferings of death. See the preeminently favoured disciple indulged with the sacred privilege of *leaning on JESUS' bosom*. Mark him, alone of the little fraternity, attending

with the most *blessed among women* at the foot of the cross, the witnesses of all its agony and of all its triumph. Listen to the touching expression of confidential friendship which the DIVINE SUFFERER gave ; at once the most decisive evidence of his perfect self possession, and compassionate solicitude for others. “ When JESUS saw his mother, and the disciple standing by, whom he loved, he saith unto his mother, Behold thy son. Then saith he to the disciple, Behold thy mother.” Let the admirer of the truly sublime, in character or composition, relinquish the fruitless search after one parallel to this, in all the compass of human history or literature. Let the enthusiastick student of classick beauties, or the votary of sensibility make no pretence, that in all the treasures of eloquence or poetry, produced by human genius, is one passage of comparable simplicity and pathos. If the scriptures had not infinitely higher claims, they would be inestimable, as the most important and authentick history, the most perfect models of beauty and sublimity in writing. Be intreated then most diligently to study, and to make perfectly familiar, this blessed volume ; in

which is contained, all *counsel*, and all *wisdom*, and all excellence.

Its truths are of divine authority, let us all, *beloved in the Lord*, sincerely believe them ; its laws are just and benevolent, let us conscientiously obey them. It is in all respects adapted to our necessities, accommodated to our wants, promotive of our happiness. The affection, now contemplated, is believed to accord with its spirit, and to cooperate in its design, to make men happier, more virtuous, more pious, more conformed to the will of God, more instrumental to the happiness of each other. If this be its tendency, we surely need not extinguish those strong desires, which are implanted within us ; or resist those considerations of utility, as well as of gratification, which impel to friendship. But these impulses and estimates are to be *sanctified* by the spirit of our religion, that their result, together with all our sentiments and actions, be made subservient to this noblest cause. To this let reference be had in the happiest intercourse of prosperity, by tracing up the streams of joy to the source of felicity ; ascribing the beauty, and fertility, and plenty, and

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health, and *every good gift*, which we behold or enjoy, to the munificent author of all our blessings. Let sympathy, too, aim to lead us in the sorrows of life to eye the hand of mercy. The stormy wind, or the blasting mildew, that lays our hopes low in the dust, *fulfils his word*; as the smiling sunshine reflects *his light*. Let warm sincerity secure all practicable exertions for advancing the intellectual, moral, and religious character of our valued friends. Thus, as well as by participation in joy and sorrow, is attachment strengthened and enlivened. While then we delight to believe and proclaim the just deserts of those, whose praise is musick to our ears, in reference to the powers and attainments of their minds, as well as the good dispositions and amiable qualities which they display; let us above all other things be glad when in truth we can claim the highest title for those we love, the reconciled friends, the obedient children of God.

And, finally, let all be included in the arms of our love who *love the truth as it is in Jesus*, and who *hold fast* the blessed doctrines and hopes of *his gospel*, *walking in newness of life*, and in new obedience. Let the bonds of

one Lord, one faith, one baptism, be strong to connect us as brethren of one calling in Christ Jesus. And let no minor differences, in regard to the mysterious doctrines of his religion, be allowed to alienate those who are of one body in the Lord, and each members one of another. May the love of God be abundantly shed abroad in our hearts, by the Holy Ghost. May he more and more teach and sanctify all the professed followers of the meek and benevolent Saviour; animate them with the spirit of meekness, gentleness, and love; more and more may they be enabled and disposed to keep the unity of the Spirit in the bonds of peace; and the God of love and peace be with all who love our Lord Jesus Christ in sincerity.

AMEN.

NOTE.

A HIGHLY valued christian *friend* and brother has referred me to Melmoth's Notes on Cicero's Essay on Friendship, for some comments on the objections against this virtue : and also to a valuable Sermon on the subject, by Bishop Porteus. The former writer has been consulted, and is cordially recommended. [See N. LXIX. p. 432. 8vo. ed. Lond. 1807.] The reader will find much to admire in the Essay of the great Roman orator and philosopher ; and especially will be led to acknowledge the blessing of divine revelation, by observing the defects in the moral precepts of the most enlightened heathens. Melmoth notices a tract of the incomparable Jeremy Taylor, " The offices and measures of Friendship." This truly great and good Bishop needs but to be named, to excite the most lively interest.

THE DUTY, FOUNDATION, AND EFFECTS OF THE
LOVE OF COUNTRY.

PAST AFTERNOON, VII APRIL.

JEREMIAH XXII. 7.

"Seek the PEACE of the city, and pray unto the Lord for it : for in the peace thereof shall ye have peace."

OF temporal blessings, Peace is usually and justly classed among the chief. It is most favourable, if not essentially requisite, to happiness, improvement, and virtue, in families, churches, and communities. Correctly understood, it neither implies nor includes submission to ignominious vassallage, nor acquiescence under oppressive wrongs, by a people. As applies to the highest interests and duties, those which are connected with the means and institutions of religion, it

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is as far removed from the sluggish and noxious calm of lukewarmness and indifference, as from the storm of fanatick passion, and the whirlwind of controversial rage. In domestick connexions, it is not apathy nor insensibility, but mutual forbearance, and kindness, and love. "Behold how good and how pleasant it is for brethren to dwell together in *unity*." "Better is a dry morsel, and quietness therewith, than a house full of sacrifices, with strife."—"Is Christ divided?" "We, being many, are one body in Christ." "Let the *peace* of God rule in your hearts ;" "speaking the *truth* in love ;" "endeavouring to keep the unity of the spirit in the bond of peace." "The fruit of righteousness is sown in *peace*, of them that make peace." In the sublime description of the Messiah's character, by "the evangelical prophet," after a contrast of the joy and peace of his government with the "battle of the warriour, which is with a confused noise and garments rolled in blood ;" it is added, among other glorious titles and attributes, "his name shall be called The Prince of Peace."

It may suffice to have hinted the general nature and effects of christian and social peace.

It supposes zeal and fervour—it qualifies and sanctifies these by meekness and charity, Of publick peace, which is chiefly intended for present consideration, it is scarcely necessary to observe, that by a common and natural figure, this important part is often used for the whole of the civil blessings, which nations enjoy. In its literal sense, it is indeed one of the choicest goods, which heaven confers on men. In its more extensive signification, it comprehends a regular and beneficial arrangement of all the various parts of a political system; their proper connexion and due balance: proceeding in some humble degree of resemblance to the order and harmony, which we behold with admiring and adoring awe, in the universe of God.

To seek His counsel and blessing, in order to the enjoyment of this most desirable condition for ourselves, our relatives, friends, and country, is a bounden duty of all; it is the delight of the good and the pious. To refer to His approbation and direction, all the methods which are devised and pursued for this and every valuable design, is the dictate of nature, the impulse of sensibility, the law

of revelation. Ever to be praised and observed, is the early practice of our excellent ancestors, *of whom*, in all the great features of moral and religious character, "the world was not worthy;" to be gratefully acknowledged and devoutly imitated, is their excellent example, in this as in most respects, of consecrating a day, at the opening and closing year, to special offices of religious humiliation and thanksgiving.

We have assembled to "pray unto the Lord, for the peace" of our beloved country; to enquire by what methods we may hope to promote its real good; "*that in its peace,*" its safety and prosperity, "*we may have peace:*" "to seek of God a right way for us, and for our little ones, and for all our substance;" "to humble ourselves under his mighty hand;" imploring his forgiveness, trusting in his goodness. From the text, thus understood, it seems natural to treat of the duty, grounds, and effects of real love of country.

Patriotism, as well as friendship, has been proscribed, "because it not only falls short of, but directly counteracts, the extensive be-

nevolence of our religion."* If this be true, my brethren, we must indeed, however difficult the task, however painful the result, become "of no country, citizens of the world."* Though attachment to our native soil, and to our associates in its privileges, trials, and expectations, be the social passion next in strength to those of kindred, affection, and amity ; yet wherein it interferes with the feelings and duties, enjoined by our Divine Master, it is to be reduced into subordination to His paramount authority. If it will not or cannot submit, and be indeed irreconcilably at enmity with his gospel, it must be abandoned. If "father or mother, sister or brother," or the nearer and dearer companion, for whom these are left, or *the friend that is as our own soul*, may not be loved in any degree or way that defeats or opposes the claims of Jesus, on our supreme affection ; still less may remoter connexions, as neighbours, acquaintance, and fellow countrymen.

The inquiry, then, as deeply concerns us, as it is in itself important, whether the scheme of these cosmopolitans be the mere paradox of specious eloquence, or a system of sober rea-

* Jenyns' Internal View, p. 39.

son. Nor will it, I trust, be deemed unsuitable for discussion in this place, on this occasion. If, as is my full conviction, it be an incumbent obligation, to love our own country more than others ; it must be beneficial to revive our sense of duty, to animate our feelings of interest, on this, as on other portions of pious and social virtue. Concerning this, as every requirement, we are liable on the one hand, to be forgetful or remiss ; on the other, to indulge foolish extravagance or criminal excess. If, without this generous excitement, man might become contracted by self love, or confine his regards and efforts within the narrow bounds of home and kindred ; when this becomes a ruling passion, is allowed to engross the soul, and exercise uncontrolled sway, it may stimulate to the wildest schemes, the wickedest enterprizes. Inflamed by the love of aggrandizement and wealth, it has armed multitudes for conquest or plunder. It has goaded on unprincipled ambition to lay waste the world for dominion, or even more hateful avarice to ravage it for spoil.

A further motive for attending to this subject, at this time, arises from the peculiar state and prospects of our country. The calamities

tous condition, to which it is reduced ; the course of publick measures, which, under providence, has occasioned the aggravated evils under which it groans ; the character, as respects talents, wisdom, and virtue of many of those men who govern the national councils, and are delegated to the most important trusts ; the nature of those experiments, on which they appear intent ; the schemes, in which they persist, seemingly insensible, certainly regardless, of the wretchedness which they have produced, and the ruin they threaten, and in despite of the failure of their projects, both of active aggression and passive restriction : these, and innumerable other humiliating and distressing circumstances in our recent history, as well as our fearful apprehensions, and probable calculations, of what is yet meditated against us ; all have a powerful tendency to break down the spirit of patriotism. When the bark, in which is deposited a nation's honour and treasure, is wafted by propitious gales, and rides triumphant on a prosperous sea, it is easy to avow, as it is natural to feel delight that it is our's. — Wisdom guides the helm ; integrity and piety animate the commander, his advisers,

and assistants ; honour is indelibly inscribed on the banners ; valour nerves the arm, and union enlivens the heart, of the band of brothers, whom it bears in safety and to glory. Who does not glow with honest pride and generous satisfaction ; who is not elevated with religious gratitude, enjoying the privileges and blessings of such an allotment ? While confidence is justly reposed in the capacity and fidelity of legislators, and while magistrates *rule in the fear of God* and for the good of man ; the cheerful aspect of contentment and comfort, the glad acclamations of prosperity and happiness, are the true heralds of a people's warm attachment, the certain pledges of their ready services, to their country.—But when the reverse of all this is experienced, the opposite effects are to be expected. Folly and iniquity are in high places. A series of complicated and mysterious operations are commenced and prosecuted, which have no discernible tendency to effect the great objects of external security and internal advantage. Incapacity in many of the publick officers is apparent, and corruption in some, is deeply feared or firmly believed ; publick burdens are accumulated, without any ascertained or

easily conceived necessity, and even for purposes which by far the greater part of those, on whom the pressure acts most severely, regard as unjustifiable and pernicious. In proportion to the rapacious demands, the wanted sources are closed, from which the means of answering the exactions might be provided ; as the *tale of bricks* is multiplied, the supply of straw is withholden. Petitions for redress are contemned ; remonstrances against oppression are denounced as "*moral treason.*" Patience long bears and hopes ; but is at last exhausted : the appeal is made to heaven—but I forbear. Why pursue the painful detail ? Would that its tints were borrowed from fiction or fancy !

It is not the purpose to arouse indignation, against the authors of our calamities, but to revive the feelings, we should still cherish, and the duties, we ever owe to our common country. It is enough to have hinted that no disappointment of our hopes, respecting its honour and rectitude ; no misfortunes, or errors, or sufferings, into which it falls ; no deprivations or injuries, to which we are subjected in connexion with it, can wholly absolve us from its claims. The failure, on one part,

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in fulfilling a positive moral obligation, cannot justify, if it may palliate, neglect on the other. The unkind, the improvident, the cruel, the abandoned parent may not be deserted, in the hour of need, by those, whom God and nature have bound by filial ties. A good child will mourn and grieve over the aberrations of one, who should be a guide and a pattern. All the strong ligaments, by which gratitude and affection would fasten such a one to a father and mother, that proved indeed the friends and helpers they ought to be to their offspring, will not, cannot exist ; when, instead of carefulness is manifested indifference, instead of aid and counsel in the course of wisdom and virtue, is experienced neglect, or even a corrupt example, if not the instilling of bad principles. In a word, where the innumerable solitudes and services, which should be felt and rendered, are not cherished nor given ; but, on the contrary, the charge, which instinct impels, and providence has guided, all animals to fulfil, is disregarded, and the motives of reason, the commands of revelation, which enforce on man the parental duties, are slighted ; it may not be that the same respect, and reverence, and esteem, as well as

fond affection shall be cherished, as when judgment approves and sanctions, what the heart spontaneously indulges. The parallel, is believed, exactly to apply to the sentiments and evidences of patriotism. In reference to strangers, individuals or countries, we select for favourites those that are deserving. Esteem is entertained, attachment glows, for those who are found worthy, and are disposed to enter into the sacred endearments of friendship. Such as attract us, by amiable and excellent qualities, who pay us kind attentions, who render us important benefits, we love with special fervour and sincerity, distinct from, and no way interfering but rather cooperating with, the benevolence that is due to mankind. So of communities, other than our own, we admire the cultivators and promoters of wisdom and the arts ; the virtuous, and generous, and brave ; the intelligent and sober advocates of sound morals and piety. We respect the magnanimous defenders of the rights, and liberties, and social order of the world, against that colossal power, Praised be the Almighty, for the hopeful prospect that it will soon be crumbled to pieces ! which has for years armed its myriads for universal pil-

lage and conquest. We venerate "the nation, which for many generations has been the *bulwark* of the Religion we profess ;"* the defence, under the great "Head of the Church," of protestant reformed Christianity ; the instrument in His hand of diffusing the Sacred Scriptures through the remotest regions of the earth, and transfusing them into the various languages, in which man expresses his wants and gratitude. We love those persons, and societies, who merit our love. From our parents and our country it may not be withholden, although it be not entirely deserved. Filial and patriotick duties are a pleasure, when their object is truly worthy of unhesitating confidence, unqualified love. But they may not be refused, when the case is otherwise. " This is thankworthy, if a man, for conscience toward God, endure grief, suffering wrongfully." As allegiance, without any doubt, is unalienable ; so is it an irreversible, law of nature, that man in a social state must retain and display an interest in that connexion with his country, which he cannot dissolve. He may not shut up his sensibilities, nor re-

* His Excellency CALAN STUBBS, in his most admirable Proclamation for a Fast, 23 July 1812,—on account of this wicked war.

press his compassion, nor refuse all service ; even though the course of conduct be such, as his judgment and conscience must condemn.*

To the positive, are superadded many moral considerations, which enforce the love of country. This may indeed be contemplated as but an extension of the great principle of love of kindred ; and all, which might be urged in justification and enforcement of domestic affections, would apply to patriotism, though, it is acknowledged, in a degree somewhat diminished. It is not so absolutely necessary, as are filial, fraternal, conjugal, and

* The obligation now considered, and the tendency of an unjust system of policy to weaken its force, cannot be better expressed than in the oracular words of the first and favourite orator of New-England. On what topick, indeed, of civil wisdom are not the most eloquent, and, what is far higher praise, the most sound, and just, and virtuous maxims to be found in the works of that enlightened and upright statesman, sincere and pure patriot, exemplary man and christian. When the threatening prospect of a breach of publick faith drew him, from the chamber of disease, to his seat among the national representatives, he raised his voice, thanks to an overruling Providence, not then without effect ; and gave, as it seemed, a dying testimony against our nation's violating its good faith. " It would not merely demoralize mankind ; it tends to dissolve that mysterious charm which attracts individuals to the nation, and to inspire in its stead a repulsive sense of shame and disgust. Every good citizen makes his country's honour his own, and cherishes it not only as precious, but as sacred. In a country odious in the eyes of strangers and dishonoured in his own, he would blush for his patriotism if he retained any. He would be a banished man in his native land."

Works of FISHER AMES. p. 82, 3. Speech on Brit. treaty.

parental regards ; but the various arguments from reason, by which these are supported, the precepts of experience, which concur in enjoining them, with all the laws of revelation, by which they are sanctioned, may fairly be extended to involve this larger affection, Most of what was said, in a late discourse, in behalf of friendship, as necessary for the aid of our weakness, and valuable for the enlargement of our means and motives to usefulness, is strictly applicable to the present subject. This discussion is not merely related closely to that, but is intended as a continuation of it, in defending these allowable and incumbent affections. Of the two, if the distinction can easily be made, patriotism is the more obligatory ; for it is involuntary and unavoidable. He, who cherishes not the other, is not so happy nor so useful, as he would be in its exercise ; he, who never imbibed or has renounced this, denies an imperative obligation, and thus violates one of the *perfect rights* of others.

To the land of our nativity we owe a debt, for the protection afforded before we were conscious of the boon. If, in the organization of most forms of artificial society, children are not regarded as directly objects of publick

assistance and provision ; yet, in fact, the civil institutions, under which any one is born, are the guarantee of all the comfort and quiet of domestick life. Vain were the effort of the immediate superintendent of childhood, if publick law gave no security for publick order. This is indeed the high and the strong fence, which shelters, while it encloses, the nursery of future citizens ; and which they are bound to maintain and fortify, to repair and embellish, that it may continue to subserve its essential and beneficent purposes.

This first obligation becomes more tender and impressive, by the infinite attractions of the associations of early years. What eye but glistens with delight, as it rests on the scene of infantile sports, and juvenile exploits, and discipline, and study ? Who but has in gladness hailed with the poet, the places,

“ Where once his careless childhood strayed,
A stranger yet to pain.”

The heart beats quick as memory calls up its first yearnings after a friend ; and the first pure aspirations of a tenderer sentiment ;—or it sinks at the revived impression, that the objects of fondest regard, of most endeared

attachment, there once acted and enjoyed. This incidental allusion leads to the hold, which a country has on the hearts of its virtuous inhabitants, because it is the place of the sepulchres of their ancestors. The patriarchs Jacob and Joseph, when dying, "gave commandment concerning their bones" : "Bury us not in Egypt ; we will lie with our *fathers*."—How do we sympathize in the strong emotions of the venerable Barzillai, who at the age of fourscore could not be induced, by royal entreaty, to go up to the comforts, and conveniences, and delights of Jerusalem :—"Let thy servant, I pray thee, turn back again that I may die in my *own city* ; and be buried by the *grave of my father and my mother*." The dust, which was once animated with the intelligence, by which we were instructed, and with the good affections, by which we were embraced, has inexpressible value. We cannot, if we would, we may not, if we could, eradicate this powerful sentiment. The shades of the departed seem to rise from the cemetery, and hover round the region, whose forests yielded to their toil, and became blooming gardens and fruitful fields ; whose cities

rose by their skill, and were made honourable and happy by their prospective wisdom in founding institutions for education and piety ; whose valour defended, whose counsels guided, whose virtues honoured, whose faith blessed, the places in which, while their memories live, their bones moulder to dust.

We are brought to consider the civil and sacred establishments of a country, with their influences in forming character and promoting happiness, as grounds of patriotism. The means and opportunities of instruction it furnishes ; the laws, by which it secures the persons and possessions of each, and leagues all together for mutual defence and help ; the principles, manners, and habits, which cooperate with the institutions of civil polity, to preserve the publick order and advance the common weal ; these, and all which goes to encourage and protect individual enterprize and industry, and to constitute general security and prosperity ; to promote virtue, integrity, and happiness, and render a nation respectable and respected : these are the considerations, which, if they do not originate, strengthen, and justify, and confirm, a genuine patri-

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ot's attachment to his country. It is not so much that its air breathes the mild fragrance of the tropicks, or the salubrious temperature of the middle zones, or that it braces the spirits and strength with the air of its mountains ; not that its vallies echo with more numerous herds, or that its hills are white with richer fleeces, or that its plains present a more abundant harvest ; that its cities rise in greater splendour, or extend to a larger circumference, and include more numerous and affluent inhabitants, than most or all others. These, and various other constituents of grandeur and wealth, although when combined with moral and political considerations they serve to, give vigour and energy to the feelings of patriotism, yet do not in any proportionate degree excite or nurture it, as the freedom and protection, which are secured by its constitutions and administration of government ; its frame of just and equitable provision for defence and quiet ; its countenance and encouragement of industry, in all the methods which, in a well ordered commonwealth, enterprize, when unrestrained, will discover and pursue ; above all, its cherish-

ing the purest and noblest sentiments of virtue and righteousness. When a country is governed in uprightness, and with enlightened and honourable regard to the real honour and welfare of the whole community : when the rulers are “ ministers of God for good,” and the ruled *are subject* with a conscientious feeling of duty and interest, not merely from fear or *for wrath* ;—when the seat of justice is clean and its sword bright—a *terror only to evil doers*, the defence of right ; when the influence of a discreet and pious education is to be traced through all the departments of a community—in the general information, and rectitude, and sobriety of the people : when the temples of Jehovah are the resort of devout multitudes, who in rational and fervent homage acknowledge their dependence and obligations ; then is the transport of patriotick attachment most elevated, and best founded.

Such is a very rapid view of the nature and foundation of love of country. If, as of friendship, it must be allowed, that it have no positive and direct enforcement from the scriptures, yet it is believed to be abundantly

authorized by their general spirit; and by unavoidable inferences from numerous specific precepts, in regard to moral and social duty. It might be objected to any quotations from the constitution of the kingdom of Israel; that they had a confined, local, and temporary meaning and force. No stress therefore will be laid on the many exhortations and commands, which refer to the powers and duties of the judges and kings under the theocracy. But it is pleaded that magistracy is from God, and consequently that the social compact is to be viewed as a part of his discipline, from those words of the wise man; "By me kings reign, and princes decree justice; by me princes rule, and nobles, even all the judges of the earth." "The throne is established by righteousness." "When the righteous are in authority, the people rejoice; but when the wicked beareth rule, the people mourn." Again and again does the pious Psalmist pour out the fervour of pious and patriotick supplications and wishes.—"Oh visit me with thy salvation, that I may see the good of thy chosen, that I may rejoice in the gladness of thy nation, that I may glory in thine inheritance."

“ Pray for the peace of Jerusalem : they shall prosper that love thee.” “ If I forget thee, O Jerusalem, let my right hand forget her cunning. If I do not remember thee, let my tongue cleave to the roof of my mouth, if I prefer not Jerusalem above my chief joy.” But it were easy to multiply similar thoughts, to almost any extent, from the old testament. In the new, of many, a very few must suffice. “ He loved our nation,” is recorded as an honourable trait, in the character of a worthy centurion.—“ Render to Cæsar the things that be Cæsar’s,” is the counsel and command of him, who himself, “ when he beheld the devoted city, wept over it, saying, If thou hadst known, even thou at least in this thy day, the things which belong unto thy peace !”

It is full time to advert to some of the most important effects, or the best evidences, of patriotism. Let no one suppose that this is a virtue, only to be displayed by a few of the *master minds* among men ; that it needs great powers and great occasions for its display ; that it is only or chiefly to be exhibited on a great theatre, and by the actors of the principal parts in the drama of human affairs ;:

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that the great bulk of the world are but to listen to its expressions, or be the spectators of its operations. Far otherwise ! It is as necessary for the humblest as the highest ; for the private as the publick station. Its duties, and the benefits it secures, are to be performed and sought, as well by the subject as the sovereign, by the peasant as the prince. Unless, indeed, it be generally diffused and operative, vain in a great degree will be the exertions, to which it may stimulate a few generous spirits. For a community long to retain liberty or enjoy prosperity, the body must be sound and healthful ; and every limb and member perform its regular and appropriate offices. In a sober and industrious pursuit of our respective callings, in cultivating the useful arts, in endeavouring to promote knowledge, in countenancing and encouraging the means of virtue and piety, in the upright and unbiassed exercise of the right of suffrage ; in these, among other ways, may and ought each one to prove, that he “ seeks the peace of the nation, while he prays to God for it.”

Publick prosperity and happiness is the aggregate of personal ; social of individual.

The man that fills up, according to his best discretion, the sphere in which his lot is arranged; by the course of providential events; who exerts his utmost powers and influence to increase the stock of national wealth, and especially by honesty and purity, contributes a full share to the national honour and character: such an one shall be owned and valued as a true patriot, when neglect and contempt are the deserved portion of the noisy demagogue, who, neglecting his appropriate duties, is eager to instruct others in their rights, or enforce their allegiance; who, himself the slave of his interests or passions, professes to be ever watchful for the liberties of those, who are contented under a good government; or is ready to *compass sea and land to make proselytes* to corruption, under tyranny; and would spy out and expose every one, that crouches not in silence under a despot's rule.

Literature and science, the necessary, the ornamental, and useful arts, raise nations in the scale of glory. These each should seek to advance. Those who are gifted with ingenuity, who have a taste for improvement, and possess the means, by applying them to real utility or innocent elegance; such as may not

themselves excel, by contributing to approve and reward meritorious exertions ; thus respectively answer the claims of a country on its children. To patronize genius, endow schools, and higher seminaries for the advancement of knowledge, human and divine, is also one most probable means, by the blessing of heaven, to secure an enlightened, and virtuous, and pious succession of worthies, to fill the important departments in church and state. Having such, all who truly love their country will seek that they be employed for the good of society, in places of trust and authority. Party busies itself in advancing its favourites to office : often those who have been its flatterers, or will be its tools. Well principled patriotism directs its eyes, and gives its voice, for the "faithful of the land" to serve it—for men "fearing God, hating covetousness," who "love the truth and peace." It lends all its influence to the support of the upright policy which wisdom projects and integrity executes : is candid and temperate in canvassing the claims of men and measures : but is resolute in defence of its rights. Willing to fulfil the obligations, it remembers the privileges which belong to moral and social beings ; and views the tame surrender of

the chartered freedom wherewith "the God of the spirits of all flesh" *hath made* his rational offspring *free*,—as ingratitude to his heavenly Sovereign, and treachery to his fellow subjects. After all, Piety is the crowning evidence, as of every great and good quality and principle, so of that which has now very imperfectly, but with the hope and wish of utility, been exhibited. With this commenced, with this closes, the discussion,—Pray to God for your country : for its peace and freedom, for its improvement and honour, for its virtue and religion.—Be sure, as respects your personal and collective interests, that those enterprises and purposes, which you cannot conscientiously commit to the divine care, and for which you cannot venture to hope, and dare not implore the divine approbation and favour, will not prosper. Are we not irresistibly compelled to distrust not chiefly the policy, but the justice of that course of measures, on which we know many of the most sincere and fervent worshippers of Jehovah do not, cannot intercede for, his benediction. It has not been, and is not my purpose to obtrude the expression of views and feelings, irritating or wounding to any good mind. But is it not a

fact, too plain to be concealed, why then need any hesitation be felt in declaring, that in the contest in which for near two years our once happy country has been involved, by far the greater portion of suppliants, in publick and secret, have not been emboldened with trust to implore the smiles of the Lord of hosts, the God of armies ? Is it weak superstition to believe that not only, nor chiefly, have the successive disgraces and losses, that have attended its great enterprizes, arisen from the imbecility or disunion of its managers ;—but that it was of equivocal or unjust character ? True it is, that accounts are occasionally circulated of meetings to approve of the principle, and apologize for the management of this, then termed, “ necessary and lawful war.” But such spectacles, all know, are as fallacious demonstrations of the real sentiments of many who take a part in them ; as they are prepared with ease by the managers. The real merits of the controversy, if indeed there can be a question on this point, is rested willingly here. Is this war, and are its authors, abettors, and conductors, commended with unwavering reliance on its innocence and rectitude, to the *throne of grace* ? Do we from

the heart feel filial confidence to ask of the Almighty for its success, in laying waste a neighbouring territory ; and scattering fire and the sword among those, who have before lived and loved as brethren ? From what number of the churches of Jehovah does the weekly sacrifice ascend, freighted with petitions or thanks for victory ? In what number of domestick temples does the daily offering arise, from the fireside altar, or the closet, accompanied by a devout conviction that we contend for self-defence, or with perfect justice, for substantial rights ?

I have done. Gracious God, pardon and save us ! “ Help, Lord ! for vain is the help of man ! ” Remember for us thy former loving kindness ; dispose all hearts rightly to receive thy favours. Impress us deeply with a sense of thy sovereignty, and our dependence !—Humble and reclaim us, by what we are called to suffer ;—and make us meet for the mercies we implore. Let us yet rejoice as in times past, and be glad in thy help and deliverance ! Oh, that he would hear and grant our petition “ for the peace of our nation—That in its peace we may have peace.”

AMEN.

HYMN.

- 1 **OUR FATHERS' GOD ! to THEE we bow ;**
With praise and prayer approach thy throne :
Our trust and penitence avow,
And in thy frowns thy justice own !
- 2 **THEE our *Forefathers* chose their guide,**
By faith in **THEE**, forsook their home ;
Through ocean's waste, on **THEE** relied,
For **THEE**, explored the desert's gloom.
- 3 **To THEE they looked in want or fear,**
Thy word obeyed, thy grace implored :
Trou wast a friend and helper near,
Their sure Protector, guardian Lord.
- 4 **Oh ! to their children e'er extend,**
Thy light to guide, thy power to save :
To **THEE** our *country* we commend ;
For pardon plead, deliverance crave !
- 5 **Our *peace* restore, our *freedom* guard ;**
Our *Father's Land* with blessings crown :
Let the *whole earth* receive thy word ;
And *every people* own thy Son !

